

THE BAPTIST.

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In the Suburbs.

The American Weekly, a Chicago "Journal, devoted to religion, education, and social progress," and a first-class family paper, is largely suburban in its make-up for last week. The first article discusses in a vigorous way "The Problem of the Suburban Church." It says, "The suburban church is *sui generis*, and 'occupies a position of betweenity. Like the awkward growing lad who is neither boy nor young man, it hardly knows where to place itself.' It is apt to try to ape the city ways of grown-up churches. Next comes an article on 'Suburban Piety,' setting forth some well-known characteristics of the suburbanite. Then follows a strong article on the 'Duties of the Suburban Church to itself.' 'The cosmopolitan character of the suburban church not only gives it a certain charm but it helps to keep the class spirit in check.'"

The fourth in this series of editorials is "Duties of the Suburban Church to the City."—A fine quartette of subjects well-treated by the sprightly editor.

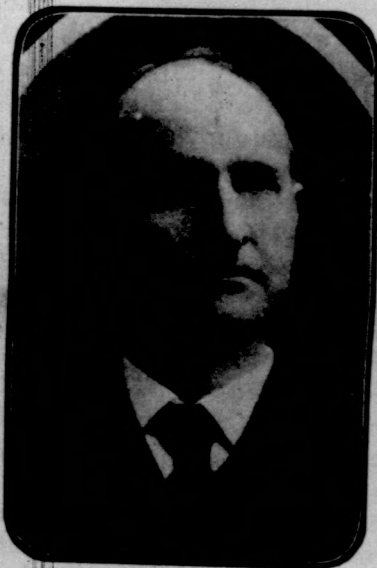
The cartoon on the first page of last week's Ram's Horn is a fine ocular demonstration that "honesty is the best policy." In the picture is seen a long, circuitous way, passing far around one end of a deep, yawning chasm, but winding around to the opposite side, and thence up the steep to the "triumphal arch of fortune." This way is labeled "Industry." There is also a long, round pole lying across the dark chasm. On this pole is written the word, "Dishonesty." If one could cross over on the pole of dishonesty, the way would be very short to the open portals of fortune, but nearly every one who makes the effort to walk the pole, loses his footing, and is hurled to ruin, written in large letters way down in the chasm. Hardly one in a thousand can make it across the chasm on the "pole of dishonesty." So, it requires a long time to amass a fortune by honest methods and industrious toil, but this is the safe and sure way. The pole of dishonesty, the short method to fortune, generally turns with those who attempt to walk it, dashing to ruin.

Here is another fine suggestion from the brain of that great Virginian, and one of the foremost men in the denomination. As the associational season is now on with us, this is commended as worthy of all consideration—as some of us seem to think that our associations are held to determine who is the best "parliamentarian" in the county:

"Once more we repeat that the 'great

speech' in a district association is an anachroism. The meeting is for business, and pompous rhetoric is out of place. A terse and telling statement of issues, needs and methods is what is needed, and is what hits the bottom sense of the thinking part of the body.

With the utmost diffidence we drop out the opinion that a steel-ribbed constitution or a frigid string of rules is a bother and torture of a district association. In many places these earth-born statutes were made years ago and ought to be committed to the museum for uninspired antiquities. They are the meshes in which the torpid conservative becomes entangled, and by his sluggish wriggling creates endless confusion. We are not quite desperate



CHARLES BRANTLEY AYCOCK.

enough to advocate the abolition of all laws and rules, but we solemnly declare that in our view we need nothing beyond a few simple statements of what we meet for, some wild parliamentary go-bys and a moderator with a persuasive sovereignty. That is all."

Some weeks ago, in the Sunday-school illustrated literature, there was a picture of the scene "at the river-side" in Philippi, where Paul preached and baptized Lydia and her "household." Lydia is represented as carrying a baby in her arms, a noble and worthy thing to do, under proper circumstances. Now the Bible, that tells us all we know about this noble woman, does not say one word about any "baby," or children of any kind. In every other case of "household baptisms," it is distinctly declared that they all "believed," and of course were good subjects for baptism. And, if there is anything to be inferred, in Lydia's case, if we are to infer that she was married, had children, had an infant and had it with her on her journey-

ings, for she lived at Thyatira, some two hundred miles away, it is that the baby was big enough to believe, as this was the uniform rule in New Testament times from which there is not a solitary exception. We know of one superintendent who turned this "baby" to a good account however. The superintendent of the Second Church school, Jackson, in reviewing the lesson, with this picture roll hanging before the school, asked if there was not something in the picture that was not in the Bible? They all agreed that the "baby" was added by the picture maker, and had no place there, according to the Scriptures, whereupon the fine lesson of examining everything you see and hear and compare it with the Scriptures was learned. Of course the "baby" in this case is a creation of the artist; but the wide awake Sunday-school man, can turn the error to good account.

Last week the weather Bureau gave out the statement that August was the hottest month Mississippi has experienced in twenty-one years, the average temperature being three degrees higher than that prevailing in August since 1881. This week an article appears in *The Watchman*, of Boston, on "The Cool Summer," in which this language occurs: "This has been the coldest summer for many years. Perhaps not since that time in the thirties when there was frost in every month in the year has the temperature averaged so low through all the summer months. There have not been more than four or five days in the vicinity of Boston when it could be called hot, and those have not come together."

Some theorists are endeavoring to trace some physical connection between the freaks in the weather and the volcanic phenomena at Mt. Pelee and other places of less note. There may be, but in all probability no mortal man will ever know the relation. Some scientists were very forward in their declarations that the Mt. Pelee eruption, which proved so disastrous in June, would be the last in that vicinity. But behold another has just visited the ill-fated island of St. Vincent, hurling into a premature death about 1,000 more human beings. Surely man at his best estate is vanity and knows but little and that little very imperfectly. We now "look through a glass darkly."

But in the midst of our imperfect knowledge and the great uncertainties of this life it is an inspiration and a solace that believers will "some day, sometime," see Jesus as He is, "and know even as we are known." The immortal in man aspires to a perfect knowledge and a perfect life. "We shall one day awake in His likeness" and go forth in the enjoyment of the perfected life.

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T. J. BAILEY, EDITOR AND MANAGER.

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"Exactly the Same."

THE TWO VOTERS



Two men went up with their ballots to vote. The one was a Christian, the other a bloater. The one carried with him the Word of God. The other a license to sell "forty-rod." But the angel above saw with wonder and shame That the voters they voted read EXACTLY THE SAME.

A THREE FOLD CORD.

FIRST STRAND.—Would it not sound harsh and severe to say, and yet it is not true, that every legalized liquor establishment in the land is a Christian institution? SECOND STRAND.—Is it not also deeply true that if every Christian voter in the nation would positively refuse to support with his ballot, any tax or license party, there would not be one legalized saloon in the United States? THIRD STRAND.—If Christian men persist in voting for tax and license parties are they not as guilty of legalizing and perpetuating the liquor traffic as is any other man, even though the other bear up a brewer or saloon keeper. Reader! Are you helping to make the cord which binds the saloon to the nation? Consider these three propositions in the light of your own actions and decide the matter as you are willing to meet the same in the day of judgment.

Through the kindness of the author, Mr. John Danner, of Canton, Ohio, who, at the good old age of eighty, is still hale and hearty and giving all his time and means to banish whisky from the earth, we are permitted to give to our readers the above cut and accompanying remarks, which express this aged servant's views upon the question very strongly.

The artist has done his work so well that the "wayfaring man though a fool" can understand it. The man in "clerical clothes" represents every "Christian" voter, whether preacher or not. He looks different from the "other fellow," his com-

panion at the "ballot box" what he has under his left arm, coat, hat, shoes, pants, whiskers and all; but their thinking is "exactly the same," that is, if their ballots mean anything—and they do mean everything!

What answer is to be made to the "first strand" in the "three fold cord?" That which exists, in a Christian country like ours, where every man's sovereignty rests beneath his own hat, exists because the people want it, or are of such weakened spinalinity as not to oppose that which they would destroy from the face of the whole earth forever. As a man votes so is he, or ought to be, and usually is. In the cut, "Christian" seems to be ashamed of his ballot, or ashamed of being caught in the act of voting "exactly the same" ticket as the bloated license holder on the other side of the box. When in doubt as to the wise course to pursue, we ought always to oppose the action of the saloonists—we will never fail to hit it about right when we do this.

The prohibition of the sale of alcoholic beverages, within the broad limits of the State of Mississippi, ought to be an issue in the next campaign to select men for public office—it ought to be an issue all the way from governor down to constable. Especially ought it to be made so with representatives in both houses of the legislature. There are plenty of good men who can neither be bought nor sold, in our country yet. These ought to be induced to run for office, and especially for the legislature. The times demand the best men in office, but good men cannot be elected to office so long as the above cut represents the voting conscience of the people. Show it to your neighbor and see what he will do about it—when he goes to the "polls" again. Write to Mr. Danner, Canton, Ohio, if you wish good, helpful literature in a prohibition campaign. He will give you prices, which are very low.

Caring for Young Converts.

As a rule throughout the State there have been great "refreshings from the presence of the Lord." In these meetings God has been very gracious to His people and they have been greatly built up. In last week's paper over 400 baptisms are reported. Almost every paper bears these glad tidings from the field to the reader. The protracted meeting season in the country will soon be over; with many churches it is over now. These meetings ought to be followed up closely by the pastor and the church, using every available agency for the development of the new additions and to keep aglow the enthusiasm in the hearts of the older members generated in the meeting. Naturally thoughtful Christians are concerned about the welfare of the converts.

Young converts cannot be prevented from going wrong by standing off and saying, do not do this or that. They must not be left with empty hands—they must not be permitted to stand idle. "An idle mind is the devil's workshop." Fill their hands with work. Active work will pre-

vent much sin and shame.

Just at this point all the ingenuity of the pastor is taxed to its utmost. None but a studious, active pastor will be equal to the demand, and not then unless he shall have the heartiest co-operation of his church or churches. No general rules for the employment of young converts can be given. The resourceful pastor is in demand, to meet and treat every case on its own merits. The reading of good papers and books, with the Bible always first, will prove a means of strength and growth to the young Christian and one of the best preventives of straying from the straight path.

Another means of preserving the young Christian is constant and regular attendance upon the services of his church. God foresaw both the tendency of His people to omit the services of the sanctuary and the benefits to be derived from attending, and hence warned them not to "neglect the assembling of themselves together."

Once more: Giving, while itself a grace, has much to do in stimulating other graces. No one can make any satisfactory growth as a Christian, who does not give to God's cause. Indisposition to give indicates a radical deficiency in the heart. The spirit of Christianity—that is to say, the Spirit of Christ—is giving; and, "if any man have not the Spirit of Christ, he is none of His." Cultivate in the young people the spirit and practice of regular, liberal giving.

Columbian Encyclopedia.

We are now handling this confessedly best American Encyclopedia. We have a good supply on hand and can ship out the very day an order arrives. This large 40-volume set is going for the low price of \$43.00 net cash. If you prefer to pay some cash and the balance on the installment plan, write THE BAPTIST for our terms. This is the Encyclopedia used in the office of THE BAPTIST, and is very convenient and entirely satisfactory in treatment of words and topics. It is altogether preferable to the *Britanica*, which is a much costlier book. We are ready to serve you.

Notes and Comments.

Bro. L. A. Moore has been supplying for Bro. Butler, of Natchez since the 21st of June, and is now gone to his home in North Mississippi; but will leave for the Seminary the last of September.

Remember our Webster's International Dictionaries, second hand, but almost as good as new, is selling fast at \$7.50 and giving universal satisfaction. The inside of the book is new; the outside a little shelf-worn is all. We also sell them new for \$11.00.

"Lasting Hymns" is a fine-selling book. We have been filling some fine orders and the demand is constantly increasing. We have on hand a good supply of the round note edition and are expecting the shape note edition every day. Let your orders come on.

Bro. I. H. Anding writes: "Mrs. J. J. W. Mathis is now in the New Orleans Sanitarium. Her life was quite despaired of here, but in the care of two trained nurses from New Orleans, she gathered strength to go to the Sanitarium, where daily telephone messages report her as improving. We hope for her speedy recovery." We extend sympathy to Bro. Mathis in this great affliction.

We hold that no Baptist paper has the right to put agents into other States to push its circulation, provided these States have denominational papers of their own. There is no paper that will or can serve the cause of Christ so effectively as the State paper. It may not be so good in a general way as the foreign paper, but it will accomplish a great deal more for God. If people take their own state paper and then wish to take others also, let them do so. It is right.

Rev. James G. Sibley, of Poplarville, on his return from a rest in Arkansas, honored the office of THE BAPTIST with a call on his return on the 4th inst. Instead of quietly resting while over there, it turned out that he supplied for Dr. O'Kelly on 3rd Lord's day in August and held two fine meetings, one at El Paso and one at Mt. Zion. While Baptist matters in Arkansas, seem to be in much confusion, Bro. Sibley thinks the atmosphere will soon clear up, and everything move out prosperously.

The Arkansas Baptist reports 117 churches which have passed resolutions against the State Convention, the organized work, and in favor of the General Association. The Advance accepts the statement, but affirms that "105 of this number gave absolutely nothing for State Missions and exceedingly little to anything else." The Advance further states that 115 of these churches combined did give \$35.79 to State Missions. It occurs to us that it is hardly worth while for churches that give so little to bother themselves about passing resolutions setting forth their determination to do nothing. The same old adage is again verified that "the workers are not kicking and the kickers are not working."

The Baptist Advance, of Little Rock, has, in its short existence, met with that friction always incident to the operation of new machinery, but this stage has to be gone through with in all enterprises. Dr. A. J. Barton, present corresponding secretary of the mission board in Arkansas, has been made editor and manager of The Advance. He is a strong man; and his thorough acquaintance with present conditions in the State puts him in position to intelligently and successfully conduct the paper. The organized work in Arkansas is meeting persistent opposition, but The Advance, the organ of the Convention, wisely directed will gradually overcome opposition, and will be the means of the unification of the denomination in the State. Now, let Baptist papers of other States keep out of Arkansas and give the brethren there a chance to do their work.

The sudden death of Mr. Stacy Lord, at Greenville, on the 2nd inst., was quite a shock to his little city, where he was deservedly very popular. He went from Chattanooga, Tenn., to Greenville about six years ago, and engaged in the drug business with a Mr. Taylor. He was a Baptist; and his going to Greenville proved to be a great help to the Baptist cause, not only in that city, but throughout the State. He at once became a regular attendant upon the Baptist State Convention, taking a prominent place from the start. At his death he was one of the vice-presidents of the convention, and at the late meeting in Water Valley presided a good portion of the time. Being very pious, just and liberal, he was very influential in our conventions and also at home. Though about 50 years of age he had never married. He will be greatly missed as a factor in the denominational work in the State. His speech at the Convention in Jackson two years ago was the entering wedge for the separation of the First Baptist Church of Jackson from a heavy debt. He was possibly the most inspiring spirit in Baptist work in the Delta.

Obedience.

W. S. ALLEN.

Christ has set us a most beautiful example of obedience. The guiding principle of His life was, "My meat is to do the will of Him that sent Me." This was exemplified in His baptism, sufferings, trial and death. We are urged to follow His example. "Have this mind in you, which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea, the death of the cross."

God's word makes nothing unimportant. Christ meant for every command to be carried out just as issued. He said what He meant and meant what He said. No man has a right to change these orders in the least. The Bible is full of examples teaching us that it is dangerous to disobey God in the least thing. God is more pleased with obedience than with sacrifice and burnt offerings.

I. Following Christ is not a means to salvation but an evidence of it. No man is saved who is unwilling to follow Christ. "If a man love Me he will keep my words." John 14:23. You are sadly mistaken if you think you are saved and yet living in willful disobedience. Christ is our Savior but He is king as well. Some people want to acknowledge the person of Christ and yet reject His lordship. You must admit His rule. "It is vain to glory in the cross and not reverence the crown." The man who is saved will live a better life. The trend of every one's life, redeemed by the blood of Christ, is toward God.

II. Obedience involves (a) a surrendered will. Our will must be lost in God's will. We shall never be right "Till we have let

Him take, and break, and make." We must be as plastic clay ready to take any shape the great Potter may will. (b) An acknowledgement of our hope before the world. We must confess Christ before the world. Christ commands this and love for Him commands it.

Reader, how many hours have you spent seeking to know God's will concerning your life? Are you in the place God would have you fill? Are you doing the work He would have you do? Can you say,

"I'll go where you want me to go, dear Lord,
Over mountains and plains and sea;
I'll say what you want me to say, dear Lord,
I'll be what you want me to be."

Gunnison, Miss.

Infant Consecration.

Not infant baptism. That is without divine authority or warrant, either in precept or example. It is an evil, not indeed a sin upon the part of those who administer it, and certainly not on the part of children who are unconscious of moral quality in actions; but nevertheless an evil, hurtful in its tendencies and effects, displacing God's requirement of believer's baptism, often inspiring and sustaining false hope of salvation, and leading to an unregenerate church membership.

But infant consecration has the warrant of God, and is good. This was Hannah's prayer: If thou "will give unto thine hand-maid a man-child, then I will give him unto the Lord all the days of his life;" and this was her declaration: "The Lord hath given me my petition, which I asked of him; therefore also have I lent him, (or, turned whom I have obtained by petition) to the Lord"—1 Sam. 1:11, 28. I do not mean a public ecclesiastical ceremony, but private domestic worship. I write for Baptist parents, and especially for young fathers and mothers. When a little one comes into the family, be sure in a formal and reverent manner, with filial confidence and trustful prayer to "give him unto the Lord." If your pastor can be with you, ask him to make a prayer of dedication. Then believe, and go on believing, that God has accepted the gift, and will keep it with a father's wisdom and love. Do not for one moment doubt him. Then pray for wisdom which comes from above and is necessary and sufficient for the instruction and training of him whom you have given to God that he may glorify him, become like him, and glorify him forever, "and it shall be given you." Teach the child early what you did at its birth, explain its significance and benefit, urge upon it penitence towards God and personal faith in Jesus Christ as Savior and Lord, and then help it to walk, live and act, so as to honor God and bless mankind.

In this way, he who writes these words consecrated every one of his children in infancy unto the Lord. He accepted the gift. Every one of them was converted in early childhood, and has remained a joy and help. It is his custom now to thus dedicate the little ones of his congregation.

A PREACHER AND FATHER.

A Trying Situation and a Great Opportunity.

BY R. J. WILLINGHAM, COR. SEC'Y.

Southern Baptists have a very important question now before them in connection with their foreign mission work. Let us carefully consider some of the factors in the case. For four years past we have been making a very decided advance. At the Convention in Norfolk in 1898 the Board reported 76 missionaries and 117 native assistants, or in all 193 workers as our force in foreign lands. This year the Board reported 115 missionaries and 171 native assistants, an entire force of 286. Since the Convention others have been added so that now we have about 300 workers.

Last year we had 1,436 baptisms. This year a very large number of additions are being reported and the work is developing so rapidly that our missionaries plead with us for new workers.

In 1899 our contributions were \$109,267.43; in 1900 \$140,102.30; in 1901 \$156,083.33; in 1902 \$173,439.49. This Convention Year we have been hoping that we could get \$200,000.00. But now here comes the troublesome question. The missionaries sent out are human beings and need to be cared for. Many of them are pleading with us for houses in which to live. Their families must be cared for. To live in the native houses means not only great inconvenience and hence inefficient work, but very often it means to court disease and death. After seeing many of our most consecrated, best equipped young men and women for this work it is the part of reason and common sense as well as good religion that we take care of their health and strength. We want them to be strong and vigorous and live long so that they can do much effective work for the Master. To secure six or eight of these needed homes in the large cities where our missionaries live, will cost us many thousands. Even then some of our missionaries will still have to make out as best they can in the native houses, knowing that when they are enabled to awaken a deep interest they are liable to be turned out by the unfriendly landlords. The Board feels that we must furnish in certain localities, homes for the missionaries.

In addition to this heavy expense, our missionaries have opened a number of Theological Training Schools to train the native preachers and thus better prepare them for the important work of taking charge of the rapidly developing interests in connection with the struggling native churches. It requires money to gather forty to fifty young preachers and train them, yet what a very important work this is. It must be done, though at great cost.

Besides this we have sent out several medical missionaries. It has been found by experience that the Christian physician healing the body, gains access to homes, and overcomes barriers which otherwise seem insurmountable. The physicians now on the field need dispensaries and hospitals

so that they can minister to the thousands afflicted in body and soul, who come to them and beg for help. Shall we not furnish the facilities to these laborers so that they can do effective work?

In addition to the above, some of the weak churches are begging for help to aid them in erecting chapels in which to worship God. They do not ask for great edifices. They beg simply for the crumbs which fall from the tables of their more favored brethren who live in Christian lands so that they can have a place in which to worship God. In some cases they build without aid, in others, being very weak, they ask help. Shall we not grant it?

To supply all of the above needs will require liberal gifts. But then when we remember that in addition to all these, others of our choicest young men and women are begging to be sent out to the fields white to the harvest, what are we to do? As secretary of the Board, I have made an estimate of what our missionaries are asking to be granted to the various fields for another year, and not allowing for any more missionaries to be appointed it would take about \$230,000.00 to \$240,000.00 to supply their requests. The Board tries to work with faith in God and faith in the brethren, but to lay out our work on such a basis as this would look like presumption. Some of our missionaries we fear will have to be disappointed. We cannot well grant all they ask. Earnestly, faithfully, successfully as they are working we will have to say to them, the brethren at home will not go so fast, we cannot supply all your needs, although they are so urgent. Still, brethren in the homeland, shall we not grant a part of their requests and help them to go forward?

Kind friends have sent \$2,500 to build a hospital in South China as a memorial to Rev. John Stout, formerly of South Carolina. This hospital will be a great blessing. Several brethren and sisters have sent their checks for \$500 or \$600 and thus provided the salary of certain missionaries. Churches have done the same. Other individuals and churches give \$100, and thus pay the expenses of a native preacher on the foreign field. Can we depend on a general advance? Can we not get other large gifts? If any brother or sister would like to correspond on the subject I would be glad to answer any letters. We are confronted with a trying situation and at the same time with a great opportunity. What shall we do? Will not all who love the Lord's work pray to God to give wisdom to the Board to whom the brethren have entrusted the direction of this work; and also pray God to open the hearts of our people that they may see their God-given opportunities and give for the work as never before.

One word in conclusion. God has given us a noble set of brethren and sisters who are faithfully representing us at the front. He has blessed and is still greatly blessing their efforts. Let us praise and render thanksgiving to Him for His mercies and blessings. Surely He will be better pleased with us if we praise and thank Him as well

as pray to Him. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and amen." Richmond, Va., Sept. 1st, 1902.

Seven Weeks in Meetings.

After seven weeks spent in meetings I am at home again. Four of these meetings were with other pastors, viz: Allmand, Drummond and Posey. The first two have had favorable mention in your columns. The work with the Ebenezer and Society Hill Churches was more in the line of church development than of church additions. Six choice young people were received by baptism and some by letter. The visiting brother met with many of his long ago acquaintances, and was the recipient of many courtesies and substantial favors. Bro. L. D. Posey, the pastor of these two churches, together with Antioch and Prine Springs, has a field of fine possibilities located near the lines of Lawrence, Covington and Marion counties. He is appreciated by his people and is doing a good work in developing the educational and missionary spirit among them. Some of the best people in the world are in "the piney woods" east of the Pearl.

In the other two meetings (not yet reported) I was assisted by J. R. Nutt and J. E. Wills, at Shady Grove and Johnston respectively. The number received for baptism was nine. Brethren Nutt, Wills and Johnston did excellent service in these meetings. In every sense I never enjoyed better, if as well, a summer's work. In all the meetings there were 63 baptisms and some 12 by letter and relation.

God bless the dear people who were everywhere so good and kind to us, and abundant blessings be upon the pastors and assistant preachers who helped us in the Lord.

A meeting that should have mention is that of "The Workers' Conference" of the Bogue Chitto Association which met with the Bogue Chitto Church, Pike county, on the 30th and 31st of August. The congregations very good. Five pastors present, and the subjects discussed had the profound attention of the people. They were timely subjects, and "the meeting was up to high water mark." A collection was taken for the Orphanage.

I. H. ANDING.

Summit, Miss.

Fair River.

We have recently closed a most successful revival at this church. Our efficient pastor, Rev. A. F. Davis, was assisted by Rev. J. B. Quin, who did the preaching after Sunday. Bro. Quin, though young, tells the old, old story of Jesus and his love in a way that moves the most stubborn heart to tears. The visible results of his preaching at this place were 19 buried with Christ in baptism, one carried over and the church greatly revived. As an expression of our appreciation for Bro. Quin's labors while among us, we contributed

\$21.87.

Bro. Editor, permit me to say, amen, amen! to Bro. H. M. Long's article on "Union Meetings" in THE BAPTIST of August 7th; also, to Bro. J. R. Farish's endorsement to said article. Now that Bro. Long has written that most excellent article on "Union Meetings" I will ask him to answer through the columns of THE BAPTIST this question: Is it right for a Baptist pastor to invite members of other denominations to extend the hand of Christian fellowship to a person who has joined the Baptist church? H. H. S.

Fair River, Miss.

Corrected.

I want to call Bro. W. T. Stovall's attention to the fact that the expression "An intelligent apprehension of faith being essential to salvation," which he puts in quotation, is no production of mine, and since his remarks refer to what may be expressed by that language, I conclude that they do not apply to me. I did say, however, that an intelligent apprehension of the plan of salvation was essential to saving faith. Now, if Bro. Stovall wants to controvert this latter proposition, I would like him to tell me how they can believe on Him of whom they have not heard. And if they are to hear anything about Him, what it is they must hear in order to have that faith which brings peace to the troubled soul? It is understood, of course, that regeneration is the work of the Holy Spirit and precedeth faith. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." What did Paul preach when he preached the cross?

J. R. SAMPLE.

Thornton Hill and Turnpike.

We began our meeting at Thornton Hill the 3rd Saturday in July. Bro. T. R. Paden came to our assistance on Tuesday and did most of the preaching, which was a general spiritual uplift to all. Received 4 by baptism and 2 by letter, church greatly revived. God met with us in His mighty power.

We began our meeting at Turnpike the 2nd in August. I did all the preaching. There was 32 conversions, 25 joined by baptism, and among the number converted one infidel. I left him praising God. He is a man of great ability. The church is proud of him, he will do much good—like Paul.

We then commenced our meeting at Centerhill, the 3rd Sunday night in August. The Lord met with us there. Several conversions, 4 by baptism, 2 by restoration. Church greatly revived.

We then came to Hosa, on the 4th Sunday night and on Monday there was 4 conversions. The writer did all the preaching. At the close of the meeting there were 15 conversions, 14 joined by baptism. This is a mission station. The board has agreed to supplement my salary at this place. The outlook at this church is good. They are now making prepa-

rations to repair their house. Their church is in good working order. Good Sabbath school just organized, fine choir. All praise be to God.

S. W. PRICE.

A Question.

Permit this question for Bro. W. T. Stovall: *Is the heart reached through the intellect by God's Word?* If he answers negatively, I would be glad he would rise and explain some things for my edification which ought to naturally suggest themselves to him.

Very humbly,

P. A. HAMAN.

Learned, Miss., Sept. 6th, 1902.

Meetings.

My meetings for this season are as follows: With the Antioch church the 4th Sunday in July, which continued till Thursday. The Lord was with us in this meeting. The church much revived, received five by letter, three by baptism. Our last service with this church, the 5th Sunday baptized three.

The first Sunday in August with Galilee, of which Bro. Ellis has written and here I wish to say that Bro. E. endeared himself very much to pastor and people.

2nd Sunday in August with Morgan's Fork Church, Franklin County. In due time Monday morning there came to our assistance Bro. P'Pool, of Port Gibson, who did the preaching until the close, on Thursday. Very little visible results. A distance of eight miles south on Saturday before the 3rd Sunday. We began a meeting with Providence church. Bro. P'Pool did the preaching and here, I think he was at his best. It was well received by the people. Good congregations from the beginning to the end, a general good interest, the church much revived, received by letter, 4; by experience, 13.

On Thursday morning, in the presence of a very large audience, in a beautiful stream known as Richinsons' Creek, the pastor baptized eleven (11) converts.

For these blessings we are truly thankful to God.

J. H. PURSER.

New Hope.

We have just closed a revival at New Hope Baptist church which greatly revived the church and placed everything in a more harmonious and prosperous condition.

We ask for space in your valuable paper to report it, for if we did not, I think the church and minister would be done an injustice.

The meeting was begun on Saturday before 3rd Sunday in September, by Elder B. G. Haman, of Sturgis, Miss., and he continued to preach until Monday, when the pastor, Bro. N. B. Wallace, of Loakfoma, Miss., arrived and took charge. They continued the meeting until Saturday night, when it closed.

There were 16 accessions to the church—3 by letter and 13 for baptism.

They preached a number of soul-stirring sermons and evidences of the spirit were manifested from the beginning.

Some excellent material was added to the church and the membership revived. Bro. Haman is a new addition to our country, being originally from Tennessee. He is a power in the pulpit and has done a great work since he came to our country.

He will begin a meeting at this place Sunday, September, 15th, and we expect a great meeting.

Yours for the work,

G. A. SKIDMORE.

Divorce and Remarriage.

There is a growing looseness on the question. The marriage relation is thoughtlessly entered, and from improper and sometimes from base motives. It is easily broken in the eyes of men. There is great and inexcusable carelessness on the part of ministers of the Gospel in performing the rite of matrimony.

The Holy Spirit of Inspiration says through the Apostle Paul in 1 Corinthians 6:9, 10 that no adulterer shall inherit the kingdom of God."

Jesus, our Lord, says in Matthew 19:9 that "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

Therefore, no minister of the Gospel should perform the marriage ceremony when one of the persons seeking to be married has been unscripturally divorced.

Therefore, legal divorce proceedings should be conducted on Scriptural grounds, that is, when adultery is the cause of separation it should be so stated in the specifications in court; yet, in the absence of such proceedings, the right of remarriage of a divorced person who has remained true to the connubial relation should not be denied, since Christ allowed such marriage.

Therefore our preachers and other members, when their relations to them will warrant it, should urge all persons who propose separation to have the Scriptural plea, (when such ground exists, which justifies remarriage), appear in the proceedings of the court.

Therefore again, from our Lord in Matthew and his apostle in Corinthians, no church should receive into its fellowship, nor retain in such relation, any person who is living an adulterous life.

It is proposed to follow this writing, at the request of Bro. Lawrence, with one on marriage as a Religious and Civil Institution.

H. F. S.

Vicksburg, Miss.

Bethany.

I wrote you last week about our meeting at Zion Church. We had a great meeting and God is still blessing the people. It has been a month since we had our meeting, but people are still being saved. I had the happy privilege of baptizing (16) sixteen there today. May God bless THE BAPTIST.

Respectfully,

W. J. EPTING.

Essential Characteristics of a Successful Teacher.

BY V. L. CRAWFORD.

PART II.

No wise adaptation of instruction is possible unless the teacher knows the peculiarities of each scholar whom he is to instruct. One scholar can best be reached through his feelings, another through his reason. Each scholar has his individuality. Paul, the Apostle, had regard to the individual peculiarities of those whom he would teach. He was all things to all men that he might save some. Jesus also recognized different classes of hearers when he discoursed to the multitudes. A teacher's study of his class is quite as important as his study of every lesson. If you are to prescribe for a moral patient, you need to feel his pulse; look at his tongue; know his precise condition, and his present requirements, before you can prescribe the right medicine in its proper dose. Knowing the scholar individually is essential to reaching the scholar fittingly. Dr. Trumbull very truly says, "The best teacher in the world is not prepared to teach a Sunday-school class until he knows the members of that class."

Now in addition to knowing WHAT you are to teach, and WHOM you are to teach, it is essential to know HOW to teach. The scholar before you being well understood, and the truth you are to teach being well in mind, it is important to know how to teach him. It is one thing to have knowledge yourself and quite another thing to make it available to others. A knowledge of the best methods of teaching is of prime importance. The knowing how to do a thing is the very best kind of knowledge. We would do well to study the methods of teaching employed by Christ. I have often been impressed with the manner of his approach to the woman at the well. How naturally he suggested the subject of her soul's salvation. She was at the well drawing water, and Christ asks for a drink, and talks to her of living water, of which if she should drink, she should nevermore thirst, but which would be in her a well of water springing up into life everlasting. And as she no doubt had come often to the well to draw water, she immediately became interested, and said to Him, "Sir, give me this water that I thirst not, neither come hither to draw," having no understanding of the spiritual significance of Christ's words. Jesus then proceeds to unfold to her the truth of which he spake, how that He was the living Water, the Messiah of God. How naturally, how appropriately, how beautifully he introduced the subject, and how effectively he taught her concerning the Water of Life. Christ the Great Teacher. Let us imitate Him.

No class of persons more need to have a knowledge of wise methods in their work than Sunday-school teachers. I believe there is a way of approach to almost everyone,—a word, which, if spoken in the right way at just the right time, would prove an influence for good; or a kind deed per-

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haps, in a gentle, lovely way, which would soften the soil of the heart, in which we might plant the seed of spiritual truth in hope of a glorious fruition.

There are various methods of teaching. Not all scholars are to be taught in the same way; not all teachers can employ the same methods. It is for each teacher to decide for himself the method of teaching which all things considered is the most desirable for him.

I would now speak of the element of influence in teaching. In order to the having of influence, a teacher must be centered in God, and all that he is or has, and all that he says must be for God. The supreme aim of every teacher should be to influence his scholars in the direction of reverence, purity, truthfulness, obedience, repentance, a sense of sin, prayerfulness and personal love for Christ. If a teacher so desires to influence his scholars he will manifest that desire in all that he says and does, and all that he teaches will be made to apply in that direction. I would here urge the necessity of a more direct and definite presentation of Christ in our teaching. He is the central and inspiring theme of all the Scriptures. The average teacher of modern times seems to have lost the evangelistic spirit. The controlling object in all the Christian's work, including that of teaching, should be evangelistic. It was so in Apostolic Times. The age of the Apostles was preeminently an evangelistic age. There was kindled in the hearts of the early Christians a divine enthusiasm; they were filled with a passion for making Christ known. They told the story of Christ as widely as possible in that day, and they presented Him in that definite and earnest way that influenced those who heard them to believe on Him and become his disciples. Their achievements in this respect were remarkable. They caused others to know Christ, and only as we imitate them, in making Christ known to others, are we engaged in real teaching.

I submit as my last thought, that it is highly important that in our teaching we should earnestly and prayerfully endeavor to influence the unconverted to a personal love for and acceptance of Christ as their Savior. In the Sunday-school we deal largely with young people, whose hearts are tender and impressionable, so that in all our teaching the uppermost thought should be to lead them to Christ while they are young. Statistics bear me out in the assertion that 80 per cent. of all who are converted come to Christ under 20 years of age. May this fact burn itself into your mind and heart. The most alarming of all facts which I have to confront, is this,—that men continually hearing of Christ are rejecting Him, and their hearts are being hardened; the gospel story has become so common to them, as seemingly to make no impression. I do not know how to account for it, except that it seems to be one of God's fixed laws, that if a man voluntarily refuses to do that which he ought, and which it is his duty and privilege to do, he eventually becomes morally incapable of doing so. Christ is a

savor of life unto life or of death unto death. Every time one hears Christ preached, and rejects Him, there is less probability of his ever accepting him. The liability of their ultimate rejection of Him is thereby greatly increased, because, sad as it may be, it is nevertheless a fact, that if a man continually hears Christ preached, and continually rejects Him, his heart will have eventually become so hardened as that he will be incapable of religious impressions. I would impress, therefore, that in our teaching we should exert every effort to effect the conversion of our scholars, which, I think, may be happily accomplished by a more definite and earnest presentation of Christ as our Savior.

In conclusion, unless a Sunday-school teacher has love, and shows love in his work for his scholars, he lacks the one thing without which all else will go for naught. The true measure of the teacher's personal power over his scholars is found in his love for them, and in their love for him, for love begets love. Love can reach all. And though we, as teachers, might speak with the tongues of men and of angels, though we might have the gift of prophecy, though we might understand all knowledge and all mysteries, and though we might have all faith so that we could remove mountains, and yet have not love,—we are as nothing.

Better Country Churches and Schools.

There is so much of feeling for every one who can, to go to the cities and towns that it seems that country churches are to have a hard time. The time has been when the country was the stronghold of the Baptist denomination and aid had to be sent to our brethren in the large towns and cities. But now so much wealth is going from the country to the towns that there is danger of our weakening in the country. How is this thing to be remedied? Or the bad results avoided?

I think it can be done by our having better churches and better schools in the country. And we can have them if we will only think we can and go to work to do so. The State Superintendent of Education is giving more attention and encouragement to country schools than ever before and there is a growing disposition among the people to make use of the opportunities and we can have schools in the country sufficient to qualify our children to enter on the study of any of the professions or occupations. And we must awake to the necessity of building up our churches. To do this we must contribute more liberally of our means in the support of our pastors and all the enterprises of our denomination.

A brother who in the country gives twenty or thirty dollars, will move to town and give one hundred dollars, and he does this because he sees the necessity of it. We, in the country, are too easily satisfied. We are contented to worship in poor houses and have preaching once or twice a month and no pastoral work at all, contribute nickels, dimes or quarters to missions when we ought to put in dollars,

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fives or tens. We will have to get out of this or we will be left in the rear. We must move with the wagon or we will be run over. We should have a pastor, for all of his time, we should give him a good support and expect him to spend his life among us. We must hold up his hands in all the work he lays out. We must give him our confidence and love. And we should expect of him good pastoral services in ways that he will see and be ever ready to perform.

These things can never be under annual calls or divided time of pastor. Under annual calls there is always a restlessness about time to call a pastor and it encourages feelings of want of change just for some things new and sensational. As though Christianity and the saving of souls were not of importance enough without sensations.

Just before an annual call a brother will approach another and say, what are we to do about the call of a pastor? To which the other replies, I don't know, isn't our pastor doing all right? He is a good man and preaches good sermons and seems very anxious to build up and prosper the church, what is the matter with him? Why not keep him? The answer comes—Well, yes, he is all right, I love him and am perfectly satisfied myself but there are a good many who think we ought to have a change. But he can't tell who it is that wants the change. None want it on his own account but for the sake of "a good many." And when the day to call a pastor arrives, brethren you have not seen in church, lo, these many years, will be there in full force to vote the pastor out that they have invited to their homes. They will come in surries, in buggies, on horseback and a-foot and perhaps if they could get there no other way, they would come in wheel barrows. Yes they will be there to vote the old pastor out whom they would have poorly supported or given encouragement. Without any feeling as to how it is to effect his reputation and his usefulness in the cause.

The argument most commonly urged against an indefinite call is, that it will keep a pastor after his usefulness has passed. Well, why should a pastor's usefulness ever pass? If he is called to preach the gospel, why not preach it to the same people all his life? If anything happens that his usefulness has waned he will see it and resign. Or the deacons or other members might, in a brotherly way, talk the matter with him. This would be better than going into a call and voting him out. We think we can't support a pastor. But we don't know what we can do. The very fact that we are strained to do any of our duties make us love the cause more. And with a determination to make sacrifices and exert ourselves, we can accomplish what would have surprised us before the effort was made.

W. B. KINABREW.

Attention Sunday Schools.

The last Sunday in September has been agreed upon as Children's Missionary Day.

Our Sunday School Board has a neatly prepared program for that occasion. This all the schools of the State may have for the asking. Send to Dr. J. M. Frost, Nashville, Tenn., giving the number in your school and he will send you enough for all.

It would evidently prove very helpful to our Sunday School work if our pastors, superintendents and teachers all over the State would give some time to preparation of the children by means of the program for Missionary Day.

The pastor might deliver a brief stirring address; the superintendent might throw himself into the exercises of the occasion with more than usual enthusiasm; the teachers, God bless them, might bring full classes into line and cheer every youthful heart.

The children, well, have them all present and let them speak and sing about missions. Give them a chance and many hearts will be moved mightily, the people will rejoice, the children be happy, the collection will be large, the occasion will be lovingly remembered, and the interest in your school will be set forward a pace or two.

Try it one time anyhow and report results.

A. J. MILLER.

Vice-Pres. of S. S. Board for Mississippi.

Charles Brantley Aycock,

Governor of North Carolina, was born in Nahant, Wayne county, N. C., November 1st, 1859, being the youngest of a family of eight sons and two daughters. His father, Benjamin Aycock, was a member of the Anti-mission Baptist church and stood in the first rank of a denomination which has given to the different States of the Union many of its best citizens. Benjamin Aycock died very suddenly while engaged in the worship of God, in church. Young Aycock, after preparing himself for life, decided to make a lawyer. He was not a melodious speaker, but was earnest and sincere, and there was a directness about him that seemed to compel the attention of his audiences. He graduated in 1880 from the State University and began the practice of law in 1881 associated with Mr. F. A. Daniels, under the firm name of Aycock & Daniels. This partnership continued until the inauguration of Mr. Aycock as Governor of North Carolina, in 1901. Mr. Aycock's knowledge of the Bible and his frequent and reverent use of its sacred texts, and the religious spirit which pervaded many of his speeches, gave them the effectiveness of the most powerful sermons. He is the friend and advocate of the education of all the people, and no man has more strong and devoted friends than Gov. Aycock.

Gov. Aycock married the daughter of a minister, Miss Varina D., daughter of Rev. Wm. Woodard, who died in 1890, leaving two children. In 1891 he was married the second time to Miss Cora L. Woodard, sister of his first wife. He has seven children.

The University has no more loyal son. Her history, her prosperity, and her growth are to him a theme for gratitude and an incitement to lofty aspirations and

noble deeds. He polled the largest majority a governor ever received in that State and when he was inaugurated governor in 1901, great masses of people were present to witness the occasion. In his private life, he is simple, generous, kind and affectionate. His most enjoyable moments are spent at home with his wife and children.

He is said to have made the strongest speeches ever made in North Carolina in his recent campaign for governor. He is a Baptist.

Some Good Meetings.

The meeting at Chapel Hill from July 26 to August 1 was a really good one, notwithstanding the loss of several good sermons by the continual rains.

We were all delighted with Bro. W. J. Derrick's fine Gospel sermons. Our church was brought to a higher degree of usefulness and there was one restored to fellowship.

The Raymond meeting began August 11th and lasted seven days. The Yazoo City pastor did the preaching which was soul-feeding and soul-winning. We all received lasting benefits, and there was one received for baptism and one by letter. If your church gets luke-warm," get Bro. Derrick before it for a week, and he will lead all the Christians up into the warm love of God, and at the same time hold out powerful inducements to the lost to come to Christ.

The churches, Beulah and Lulah, held their meetings in August, and somewhat together. There were fifteen days of meeting. Both churches, with pastor, drew "nigh to God," twenty-one for baptism and twenty-three by letter. Praise the Lord.

CHAS. L. LEWIS.

Raymond, Miss.

Pickens.

I want to send a note of my meeting at Pickens. Bro. E. B. Miller of West Point, State evangelist, came to us the night of the 21st, and worked with us till Thursday the 28th.

The pastor and his people and other Christians are greatly helped by our brother's powerful sermons. Our verdict is that we never heard better preaching nor with greater profit.

Bro. M. is growing fonder of his work, his hands are full and he is happy. I wish every church in the State could have him in a meeting. There were not many conversions in our meeting, but the church has felt anew the power of God's truth and the joy of simple trust in God's Son alone for salvation.

It was my pleasure to assist Bishop Hickman in a meeting at his Ebenezer Church, from Tuesday until Friday before the 3rd Sunday. Two were received for baptism. The writer enjoyed being among the good people and was glad to see their love for and loyalty to their pastor. You can count on Hickman and Ebenezer; watch associational reports.

Fraternally,

C. T. KINCANNON.

Bethel, Yazoo.

The Senatobia man was with us a week, and our church, Bethel, (Yazoo) was much revived. Several were added. We are preparing for the coming of the Yazoo Association on the 1st prox. and hope to have in our new seats by then.

Please let us say that we hope as many delegates as can, will come by private conveyance, as we are nine miles from the I. C. Railroad.

We want all to come who can, and drop either one of us a postal before hand, so we may know how many we will have.

Yours in Christian bonds,
B. F. MILLER,
W. J. WATLINGTON.

News From Meetings.

I assisted Bishop A. M. Barnett at Standing Pine. It was a good meeting. Twelve baptized. Bro. B. is a young pastor, but he is a good one. Next was the meeting at home with Old Friendship Church at Lena. After Sunday the pastor was assisted by the grand old soldier of the cross, Rev. T. E. Morris, who preached at 11 each day, while the pastor preached at night. A good meeting. Nine baptized and two by letter. Rev. G. W. Nutt fell in one day and preached an excellent sermon.

After Sunday, (3rd. in Aug.) the writer was joined at Harpersville, one of the best villages in the State, by Rev. S. G. Cooper, Canton's beloved bishop. Bro. C. was at his best and delivered a series of sermons that will bear fruit for years to come. The same preacher went with me to Walnut Grove, and made the truth plain day after day for one week, and God made it powerful. There are few stronger preachers than Bro. Cooper. There were twelve additions. I start from here this morning to assist Rev. D. Jasper Miley at Pineville. God bless THE BAPTIST.

T. J. MOORE.

Lena, Miss., Aug. 23, 1902.

Query.

I write for information, and not so much for myself as for others.

1. Has a church a right to exclude a member without first drawing up a charge and specification, which is to be presented to the accused, and give him a chance for defense, or to make proper acknowledgements?

2. If it has no such right, what is the duty of a member who has been thus dealt with?

3. Has any other sister church the right to receive him until righted with church No. 1?

Please answer and settle some controversy and trouble.

Yours,
W. E. FAIL.

No rule of universal application can be laid down bearing upon the discipline of the churches of Jesus Christ. To give an unbending rule all the factors that enter into the situation must be known, and sometimes then a decision would be exceedingly difficult. But as a rule, to

the first question we would say that no church has a right to exclude any member without first preferring a charge and giving the accused an opportunity for defense.

And to the third, we would record it as our judgment that no church ought to receive an excluded person until proper re-enstatement has been made with the excluding church.

It would be unsafe to venture an answer to the second question without a minute knowledge of all the facts in the situation.

We are glad to note in our travels that the tendency of our friends in the rural districts, is to provide attractions at their homes in the way of musical instruments. We do not know of any other agency so potent in binding the family circle, or in making the children love home and spend their spare time at home, as music, and we consider it a sign portending good not only to the families, but to the whole country as well, for it is a settled fact that the class of our citizenship depends very largely upon the esteem in which the home circle is held by its members. We say, let the good work of providing musical instruments for our homes go on. In this connection we wish to say that Messrs. Patton & White, of this city, make it possible for every one to have an instrument in the home, for they make terms to suit all. Write them for their plans of providing instruments. They are offering 20 per cent off now for cash purchases or for large cash payments.

Revival News From Bethany.

We began our meeting at Oak Hill Church the 4th Sunday in July, the pastor did the preaching except 4 sermons. Bro. J. A. Landers preached four sermons for us. The church was greatly revived and sinners saved. 25 were buried with Christ in baptism as a result of the meeting.

ZION.

From Oak Hill we went to Zion Church and began our meeting there the first Sunday in August. Here we had a glorious meeting. 10 were received for baptism. The pastor did the preaching.

ZION HILL.

We began at Zion Hill the second Sunday in August. Bro. J. H. Jenkins was with us a few days at this place. The Lord was with us during the entire meeting. We have received 20 by baptism at this church.

Our throat inflamed and we failed to hold our meeting at Pleasant Valley, as we were not able to preach, but expect to hold it sometime in September. Pray for us that the Lord may give us a great meeting at this place.

W. J. EPTING.

Olive Branch.

Am just home from a meeting at Olive Branch. I had looked forward to this meeting with expectation. Had an engagement there a year ago but had to cancel it. I was seriously disappointed in that the pastor, J. W. Lee, was detained till middle of week with his sick wife, con-

valescing from a fearful spell of typhoid fever. Their little boy, taken the same day of the mother, died. Then, too, at a public gathering the whole community had been sown down with mumps. On the first two days of the meeting this broke out in some dozen families, greatly reducing our congregation, taking from us the very ones we wanted to reach—the young. But God honored His Word preached in feebleness. There were professions of faith and additions to the church. More to follow.

At a conference it was developed that quite divergent opinions were held on the matter of church letters; but these opinions were expressed with the utmost freedom and received from those differing from them the utmost respect. This was as it should be—baptistic. Oh that this simple baptist principle could be ever uncramped.

It was a joy to be with these brethren and behold their devotion to truth, to each other and to their pastor. It was a joy to walk for a brief season again with that pastor. I have never known a safer, sounder, sweeter spirited man than J. W. Lee. If I have ever met one who could walk uncomplaining—even cheerful on thorns barefooted while jagged arrows were jammed into his heart, that man is J. W. Lee. I have often found myself wanting to hurry on to the judgment, not so much to get my reward—I have done so little—but to see how much my Savior has borne for me. I have sinned so many times when I thought I was doing right; and I have sinned so many times that I have forgotten—it is immense!! But when I contemplate J. W. Lee I want to go on to the judgment to see what some of the Lord's servants have borne for him. We would not swap places with them on earth—we can't swap with them up yonder.

Beg pardon—God bless the dear people of Olive Branch and their pastor. In good hope behind the blood,

R. A. COOPER.

Lebanon Association.

The Lebanon Association met with the Laurel Baptist Church on Wednesday, September 3rd, 1902.

Rev. O. D. Bowen was re-elected moderator and Rev. Chas. G. Elliott, clerk. The first day was devoted to reading letters from the churches and organization. The annual sermon was preached Wednesday evening, by Rev. J. T. Dale. The sermon was delivered in good style while there was evidence of much thought in its preparation. Text Luke 2:44-5.

The Lebanon is recognized as one of the banner associations in the S. B. C. It is composed of 28 churches and embraces churches on the line of the N. E. R. R. from Meridian to Slidell in Louisiana. Also churches located on the G. & S. R. from McHenry to above Hattiesburg—perhaps. The contribution for all the objects fostered by our Convention were liberal, and in most cases in advance of previous years. The increase for F. M. was about \$100.00. For the past year was near \$500.00.

The majority of churches reported evergreen Sunday-schools. There were reported

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Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies' Mercerized Silk Vests worth 35c, August price each.....22c	Men's dollar Madras Shirts August price.....69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

JONES-KENNINGTON DRY GOODS CO., Jackson, Miss.

conversions from the Sunday-schools 253 during the year, while the total baptisms reported were about 300. This is a significant fact. The increase to the churches all over the land is from the Sunday-schools.

This association is composed of earnest, intelligent, and consecrated workers. The spirit of brotherly love prevailed through its session. They are not great sticklers for parliamentary law, but they have an eye to the Lord's work, and with cheerful, glad hearts they ask His will, and then strive to do His will. There were present as visitors, Rev. A. V. Rowe, Secretary of Mississippi; J. D. Cook, of Meridian; J. A. Scarborough, Bogue Chitto; G. G. Thomas, recently from Louisiana but now of Nicholson, Miss.; O. M. Lucas—THE BAPTIST tramp. The good people of Laurel entertained the body very handsomely at their homes; but were too busy to favor the association with their presence during its sitting. The brethren in consequence, lost the inspiration of their presence and they lost the inspiration of earnest talks about the Master's work. The next meeting will be held with the McHenry church Wednesday before 1st Sabbath in September 1903.

O. M. LUCAS.

Antioch Notes.

The third Sunday in August our protracted meeting commenced. That day our pastor, Bro. Ellis, preached twice to a large and attentive audience. He was just

out of a great revival and his heart was full to overflowing with love to Christ and a desire to draw men unto Him.

Monday, Bro. Thompson, of Jefferson county, came and remained till Saturday afternoon. He preached for us twice a day and each service became more thrilling and interesting. His discourse on one occasion was "Come thou with us and we will do thee good." It was indeed a feast of good things—giving a foretaste of the glories that await those who are faithful. While there were no additions, we feel that the meeting was a great benefit to the church, because it restored good feeling and revived the members. Any church desiring good preaching and fine singing can secure both by having Bro. Thompson.

Bro. Ellis was so sick he could not be with us after Tuesday and since his return home he and wife have been quite ill. May heaven's richest blessings rest upon them in their affliction and restore them to health and usefulness.

EMILY C. BOLLS.

The Delta.

By special invitation I went down some distance below Holly Ridge last week and preached in a school house for several days. I found that several years ago there had been a church in the neighborhood and by diligent search we found eleven survivors of the old organization, seven others who held their membership elsewhere and three who desired to be baptized. These were

all gathered together and Holly Grove Baptist Church was started anew. A Sunday School was organized and soon steps will be taken to secure a permanent pastor. It was a genuine pleasure to preach to the people and to help in launching this good work. It is but a fair sample of what might be done in many localities in this great Delta country.

Fraternally,

E. T. MOBBERLY.

Indianola, Miss.

A Correction.

In your last issue the printer made me say I had been pastor at Winona eight months and had 103 additions to the church. It should have read eighteen months.

Yesterday was a great day with us. Good attendance and fine interest at all our services. One received for baptism.

At 4 p. m. I began a meeting with the Poplar Springs Church, five miles from Winona. Two additions at the first service. Very large audiences.

H. C. ROSAMOND.

September 8.

Central Association.

All delegates to the Central Association, which meets with the Second church, Jackson, October 9th, prox. will please send their names at once to the undersigned, telling how they will come, by rail or private conveyance. Do this and oblige,

Yours to serve,

W. P. PRICE.

Associational Meetings.

West Judson—Fellowship, Sept. 2.
Tippah—Mt. Moriah, 4 miles north-
east of Ripley, Sept. 3.
Lebanon—Laurel, Sept. 3.
Oxford—Bethany, Sept. 11.
Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.
Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.
Columbus—Macon, Sept. 12.
South Mississippi—Mt. Vernon, Sept. 13.
Judson—Fellowship, Sept. 15.
Chickasaw—Tula, Sept. 16.
Zion—Eupora, Sept. 17.
Tishomingo—Corinth, Sept. 11.
Tallahala—Bethel, 10 miles east of Laurel, Saturday, September 20.
Mt. Pisgah—Sardis, Sept. 20.
Bethel—Hay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.
Chickasaw—Shabuta, Sept. 23.
Union—Piedmont, Sept. 25.
Boguechitto—Bala Chitto, 2 miles east of Magnolia, Sept. 26.
Red Creek—Midway, Marion county, 14 miles northwest of Purvis, Saturday, September 27.
Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.
Calhoun—Banner, Oct. 1.
Sunflower—Refuge, Oct. 2.
Rankin County—Clear Creek Baptist Church, Tuesday before 1st Sunday in October, 10 a. m.
Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.
Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.
Lawrence County—Bethel, 7 miles south of Monticello, Oct. 4.
Ebenezer—Corinth, Perry county, 8 miles south of Merri-ton, Saturday, October 4.
Chester—Polaris Creek, 4 miles south of Sibleton, Oct. 4.
Oktoberfest—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.
Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.
Aberdeen—Pleasant Grove, Oct. 7.
Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.
Central—Jackson, 2nd Church, Oct. 9.
Mississippi—Bethel, Oct. 10.
Pearl Leaf—Bunker Hill, Oct. 10.
Hoboken—Olive, 5 miles west of Lumberton, Saturday, October 10.
Louisville—Plattsburg, 17 miles south of Louisville, Oct. 11.
Salem—Fellowship, near Heidelberg, Saturday, October 11.
Bethlehem—Mt. Vernon, 6 miles south of Meridian, Oct. 11.
Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.
Carey—Hamburg, Oct. 15.
Kosciusko—Macedonia, 20 miles north of Kosciusko, Oct. 17.
Sipsey—Harmony, Monroe county, 3 miles northwest of Quincy, Friday, October 17.

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\$2.50 Shoe

Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.
Tombigbee—Salem, Oct. 18.
Leaf River—Buffalo, Greencounty, Saturday, October 18.
Choctaw—Mt. Nelson, Oct. 18.
New Liberty—Saint Elia, Smith county, 7 miles south of Raleigh, Saturday, October 18.
Hopewell—Jerusalem, 16 miles north of Morton, October 18th.
Trinity—Monta Vista, 16 miles north of Eupora, Oct. 23.
Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.
Magee's Creek—Boguechitto, Washington parish, about 16 miles east of Osyka, Saturday before the 2nd Sunday in Oct.

One by one the strongest and most populous counties in Texas are being added to the prohibition column. Last week Smith county gave a majority for prohibition of more than 1,000, and Ellis wheeled into line with a majority of over 600. Tyler, one of the most progressive of our Texas cities, gave a prohibition majority of 22. The days of the Texas booze-vender are nearing to a close. The prohibitionists of Dallas are planning a campaign for this county, and the prospects are very strong that prohibition will carry here. Let the friends of temperance push the fighting in every county in the State, to the end that we may soon have a commonwealth that is entirely free from the ravages of the licensed saloon.—Standard (Tex.).

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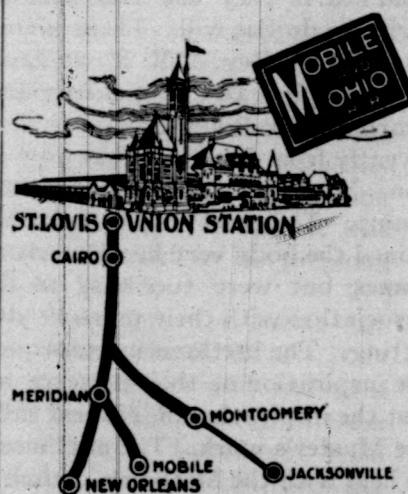
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Convention Board Receipts,
July, 1902.

STATE MISSIONS.

Aberdeen Association—Mt. Olive \$2.03, Troy 1.01, Bigby 1.20, Nettleton 8, Okolona 37.50, Aberdeen 14.50.

Bogue Chitto Association—McComb City \$25, Magnolia 38.10, Silver Springs 21, Friendship 8, Whitestown 2.80, MaGee's Creek 6.80, Summit 41.05, Johnston 10, Silver Creek 15.

Calhoun Association—Concord \$3.85

Central Association—Jackson Second Church \$80.15, Yazoo City 87.45, Clinton 52.30, Raymond 10, Chapel Hill 15, Lula 40, Beulah 10, Canton 61, Pisgah 5, Terry 45.05, Flora 31.50, "Aunt Huldah" 1.

Chester Association—McCool \$3.50, New Zion 2.90, Chester 2.25, Poplar Creek 3.65, Bear Creek 4.30, French Camp 4.50. Chickasaw Association—Tocopol 8, Lynwood 10.72, New Albany 50, Pleasant Hill 5.

Coldwater Association—Hernando \$12, State Line 5.75, Senatobia 41, Central C. W. 40, Holly Springs 15.85.

Columbus Association—Socoba \$5, Brooksville 37.75, Columbus 110.35, A. T. Camp 3.40, Shuqualak and S. S. 22.80, West Point 75, Starkville 125.

Copiah County Association—Damascus \$16, Sardis 5.20, Wesson 46.25, County Line 4.75, Hazlehurst 125, Gallman 52.15. Chickasaw Association—Mrs. Sanders \$1, Enterprise 5.50, South Side 11.50, Forty-first Avenue Meridian 8.56.

Deer Creek Association—Leland \$62, Bethel 15, Greenville 71.65.

Fair River Association—Pleasant Grove \$20, Union Hall 8.10, Damascus 7.50, Arlington 4.65, Brookhaven 35, Mt. Zion 9.12, Shiloh 11.52.

Gulf Coast Association—Moss Point 12.50, Biloxi 8.96, Ocean Springs 7.25, Handsboro 1, Escatawpa 5.

Harmony Association—Good Hope \$3.50.

Hoboken Chitto Association—Napoleon \$10, Logtown 6.

Kosciusko Association—Ebenezer \$8, Samaria 8.04, Mrs. McNeal 10, Spring Dale 6.25, Kosciusko 34.28, Kosciusko Mills 2.35, Unity 3.

Lebanon Association—Purvis \$8, Wiggins 30.62, McHenry 20.05, Big Level 19.33, Bond 5, Ellisville 43.25, Sandersville 8, Poplarville 30, Lumberton 10.75. Mississippi Association—Gloster, Galilee \$28.55.

Oxford Association—Taylor's \$16.50, Oxford 86.10, Batesville

31.50, Clear Creek 17, Clear Creek Mission 5.30, Pilgrim's Rest 3.85, Good Hope 10.35, Water Valley 170.

Pearl Leaf Association—Concord \$10, Rock Hill 10, Whitesand 17.06, Steen's Creek 48.50.

Strong River Association—Galilee \$2.75, D'Lo 10, Hebron 23.80, Hickory Ridge 1.50.

Sunflower Association—Gunnison \$4.25.

Tippah Association \$175.59, Union 11, Oak Grove 6.65.

Tishomingo Association—Mt. Olive \$10.35, Baldwin 17.50, Corinth 83.50, Iuka 1.51.

Union Association—Martin \$3.80, Harrison 3.60, Port Gibson 4, J. H. Purser 1, Fellowship 12.50, New Providence 6, Hermanville 37.50.

West Judson Association—Camp Creek \$10.51, Leighton 3.05.

Yalobusha Association—Tillatoba \$7.35, Grenada 42.70, Ashland 11, Hardy W. M. S. 5.

Pearl River Association 24.56.

Hopewell Association—Ridge \$1.75.

Lawrence County Association—Calvary \$5.75.

Yazoo Association—Saron \$6.50, Carrollton 12, Durant 48.53, Lexington 60.83, Tchula 3.05, West 16, Lone Pine 3, Wiona 118.20, Vaiden 5, Duck Hill 10, Hays Creek 15.

Madison \$22.25, Salem 5.30, Jackson First Church 98.17, Jackson Sunday School 2.68, Jackson W. M. S. 4, Spring Hill 10, McComb S. B. 1, Hardy 3.

FOREIGN MISSIONS.

Central Association—Clinton \$1.80.

Hoboken Chitto Association—Nicholson \$5.

Strong River Association—Steen's Creek \$30.

Tippah Association \$8.25, Oak Grove .50.

Trinity Association—Bentley \$1.50.

Yalobusha Association—Coffeeville \$52.65.

HOME MISSIONS.

Central Association—Clinton \$56.

Columbus Association—Shuqualak & S. S. \$14.65, Starkville 125.

Deer Creek Association—Maryland \$3.75, Belzoni 3.75.

Fair River Association—Brookhaven 15.85.

Strong River Association—Hickory Ridge \$1.47.

Hopewell Association—Ridge \$0.25.

SUSTENTATION.

Fair River \$7.81, South Side 1.30, Grenada 4.50.

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THE B. Y. P. U.

W. P. PRICE, EDITOR.

No finer course in Bible study, practical Bible study, was ever presented than that which runs in The Baptist Union this fall and winter from the pen, brain and heart of Dr. Z. Grennell, Detroit, Michigan.

"THE CHRISTIAN LIFE" is his general theme, which he discusses in

1. "Its Beginning," embracing the starting point, first expression and learning to walk.

2. "Its Sustenance," consisting of its nourishing food, its vital breath and its kinship.

3. "Its Activities," covering self-conquest, self-culture, the true altruism, home life, social life, business life, citizenship, the church worship, the church work, intellectual growth, life's pleasure and life's trials.

4. "Its Expansion," indicating larger views of truth, larger views of duty, and thinking God's thoughts.

5. "Its Consummation," tracing maturing life, retrospect and prospect, and the departure.

As to the Christian Life, he says it is "Christian" because "Christ is its mediating source, its efficient motive, and its sufficient end," and it is "life" because it is in "living union with Christ" and is "productive in the disciple of the same excellencies that appear in Christ."

To give tone and direction to the work "Christian Culture Day" has been suggested, to all the pastors as a most appropriate time to discuss matters pertaining to the development of the Christian-life idea in the churches. And as every pastor in Mississippi (and America) has received the suggestion with regard to the objects and aims of the work, we may expect to hear of greater things being done in this behalf in the near future.

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National Baptist Convention (col.), September 17-24, 1902. Tickets on sale September 14, 15 and 16, return limit September 27. One fare (\$7.50) for round trip.

WASHINGTON, D. C.
National Encampment, Grand Army of the Republic, October 6-11, 1902. \$70.55 for round trip from Jackson, Miss. Tickets on sale October 3, 4, 5 and 6, return limit October 15, with privilege of having same extended to November 3, by paying fee of fifty cents. Side trip to the various battlefields can be made, during encampment, at rate of one fare for round trip.

CALIFORNIA POINTS.
The A. & V. Railway will have on sale, daily, until and including October 31, 1902, special one way Colonist's tickets to California points at rate of \$30, allowing stop overs at any California point.

MACON, GA.
Annual Meeting, Farmer's National Congress, October 7-10, 1902. One fare for round trip from all points on A. & V. Railway. Tickets on sale October 5 and 6, return limit October 14, 1902.

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BROOKLYN, N. Y., Feb. 25, 1885.
The box of Dr. Tichenor's Antiseptic received—many thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.

GEORGE ROBERT CAIRNS,
Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.
I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

ROBERT P. MARTYN,
Pastor M. E. Church.

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Truly,
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Dr. D. M. Bye's Balm Oils for Cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrhs, ulcers, piles and malignant diseases cured in the last eight years. If not afflicted cut this out and send it to some suffering one. Call on or address DR. D. M. BYE CO., 171 Main street, Dallas, Texas. P. O. Box 462.

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I cordially recommend Dr. Tichenor's Antiseptic, having used it in my family for stomach and bowel troubles, and for external injuries.

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ABLE PAMPHLETEER.

Mr. F. R. Carlross, of Jackson, Miss.,
Now at Montague.

Among the prominent men at Montague for the summer is Mr. F. R. Carlross, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montague, until October 1st and afterwards at Jackson, Miss.

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Deaths.

Neal

Again our hearts are made to mourn, to hear of the sad death of Sister Kettie Neal, wife of Bro. Victor Neal. She departed this life August 29, 1902. She was about 25 years old, devoted companion and loving mother. She leaves a husband and three children, besides a host of friends and relations to mourn after her. May God bless her husband and help him to train the children in the way they should go and when they get old they will not depart therefrom.

S. R. NEAL.

Flinn.

At her home in Olive Branch, Miss., Sunday afternoon September 7, 1902, Mrs. Eleanor Bailey Flinn, wife of G. L. Flinn.

She was born May 25, 1861 and was "born again" in her eleventh year and united with the Methodists, but some years after her marriage she felt it her duty to unite with the Baptist Church of which she was a consistent member till the day of her death. She leaves a devoted husband and six sorrowing children to mourn her loss. After the funeral services conducted by Elder W. E. Lee, she was laid to rest in the Olive Branch cemetery Monday evening, September 8, 1902.

Resolutions

Adopted by the Baptist Sunday-school of Clarksdale, regarding the death of their beloved Superintendent, Deacon L. C. Allen.

WHEREAS God has pleased our loving Heavenly Father to call from labor to reward our beloved brother and Superintendent L. C. Allen, therefore be it

Resolved: 1. That we bow in recognition, but sorrow to the will of Him who doeth all things well.

2. That we recognize in our deceased brother, a man of noble Christian character—a high type of citizenship which affected for good all who were thrown with him.

3. That we tender our sincere sympathies to his Companion and children in their bereavement.

4. That copies of these resolutions be furnished "THE BAPTIST" and the papers of Clarksdale for publication, and that a copy be spread on the minutes of the school.

J. PARKER WHITE.

Clarksdale, Miss., Sept. 7, 1902.

Mrs. E. P. Douglass.

The death angel passed through the membership of the Mount Zion church and claimed one of our choicest spirits. Mrs. Elizabeth L. Douglass, widow of the late E. P. Douglass of blessed memory, is no more on earth. She left us for the better world August 31, 1902, at the age of 61 years, 9 months and 6 days.

Miss Elizabeth L. Davis was born in Copiah (now Lincoln) county, Mississippi, six miles north of Brookhaven, November 24, 1840; and was born again in 1864 and baptized by Rev. T. J. Hutson into the fellowship of the Mount Zion church November 29th of that year. She was married on December 13, 1866, to Rev. E. P. Douglass, who left her for his reward in glory, May 22, 1899. Six children issued from this union, four of whom survive their parents.

As a wife, she was loyal and devoted;

as a mother, she was tender, loving and wise; as a Christian, she was meek, trustful and zealous. Her children are the best testimony to her carefulness, wisdom and piety. Unto them we extend our sympathies, and upon them we pray the benedictions to rest.

L. P. HEMBY.

Resolutions.

WHEREAS, God in His infinite wisdom has called from us our beloved sister, Mrs. Francis Sandifer, who entered into eternal rest on August 14, 1902.

Resolved, That while we deeply lament the loss of our sister member, we humbly submit to the will of Him who "doeth all things well."

Resolved, That we, who knew her, recognized in her all the characteristics of a noble Christian woman. As a wife, she was devoted and true; as a mother and grandmother, gentle and kind. In her death she manifested unusual trust in God, whom she had accepted as her guide.

Resolved, further, That we express to her family our heartfelt sympathy in this dark hour of bereavement, praying that an all-wise providence sanctify this affliction to their good.

Resolved, That these resolutions be spread upon the minutes of our church, a copy sent the bereaved family, and also to THE BAPTIST for publication.

Done by order of Mountain Creek Baptist Church, August 16, 1902.

MATTIE WALKER,
W. E. LAIRD,
W. N. TRAYLOR,
Committee.

Dr. Wm. Estus Price.

At the home of his uncle, J. H. Price, Magnolia, Miss., September 1st, 9 a. m., Dr. Wm. Estus Price, oldest son of Hardy Price, formerly of this State but now of Texas, fell on sleep at the promising age of 24 years.

He was born November 27th, 1877, at Mountain Creek, Rankin county, Mississippi, and moved to Texas with the family in 1893. He was for three years a student in Baylor University and studied for two years in the American School of Osteopathy, Kirksville, Missouri, where he graduated in May, 1902, locating in June at Greenwood, Miss., to practice his profession, where he was taken, on August 24th, with the dreadful fever that prevails in the Delta country and for the treatment of which he went to relatives in Magnolia.

Born and reared on the farm he early developed great strength in body, mind and heart. Physically, he was about as fine a specimen of manhood as one will chance to see in a lifetime, standing about six feet in the clear and tipping the beam at 180 pounds and as erect as an Indian. He was strong mentally, pursuing his studies with a diligence that reflected honor upon the institutions where he was a student, and upon his family.

He was also strong morally and religiously, having been converted early in life and never learning the vices that devour the young manhood of our times. As a son, he was obedient, kind, gentle, lovable! As a Christian, he was earnest, clean and steadfast, and died as such an one, only, can die. When it was certain that death was near, in reply to the inquiry that if the worst should come to the worst would he be prepared for the issue, he replied that he was ready to stay or go, having put his trust in Christ many years ago. During all the hours

of delirium not one unclean word escaped his lips. When the end came it was without a struggle—as peacefully as a babe at its mother's breast he fell asleep in Jesus. The body, after appropriate services by Rev. J. E. Thigpen, was carried to Houston, Texas where it was laid to rest in Glenwood cemetery to await the coming of our Lord of the resurrection morning.

We mourn that he was taken so young but rejoice that his young life was given so fully to the service of our Lord and Savior.

W. P. PRICE.

Stacey Lord.

Stacey Lord, of Greenville, Mississippi, is dead. About sunset, on the 2nd inst., he crossed the street in front of his store to a soda fountain, and, while there, without premonition, dropped dead. Around his prostrate body a circle of loving friends soon gathered with bowed heads, and bleeding hearts, and, as the news of his death spread, the widening circle grew until a multitude of his fellow-citizens, of all creeds and conditions, stood around and about him, praising his life and deploring his death.

This agitation over his death, so sudden and unexpected, was due not so much to the way he had died, as to the way he had lived. I never knew a more exemplary citizen, a better man, or a more consecrated Christian than he was; and, in saying that, I am quite sure that I voice the sentiment of all whom he loved. I knew, from his manner of life, that he was held in high esteem, but I had no conception of the strong hold he had upon the hearts of the people until manifested by their outspoken praises after his death. The "good works and alms-deeds," which he did, like the "coats and garments which Dorcas made," were freely exhibited, after his death, with weeping tears.

He was about fifty years of age, and unmarried, when he died. His early life, I learn, was spent in, or about, Rienzi, Miss. Afterward, he went to Brownsville, Tenn., and there engaged, for some time, in business; then went to Chattanooga, Tenn., and engaged in business until about five years ago, when he came to Greenville, Miss., where he lived, and conducted a drug business, until his death. His business, in Greenville, was prosperous and successful. His was one drug store where nothing but medicines could be bought on the Lord's day. He was a very hard worker. His rule was to rise before six o'clock in the morning and work until ten o'clock at night. His work was twofold—for the Lord and for himself—and, in my judgment, he made the Lord's work predominant, and was successful in both. Different from most business men, he esteemed his secular work as a means to the great end of making him more efficient in his work for the Lord.

He was a member of the Greenville Baptist Church, one of her deacons, her treasurer, superintendent of the Sunday School, teacher of the Bible class, organizer and leader of a B. Y. P. U., and when the pastor was absent, or when without a pastor, he conducted religious services on the Lord's Day, morning and night. Feeling it to be his duty, which seemed to harmonize with his desire, he attended regularly the Baptist State Conventions, Deer Creek Associations, Delta Conferences, and all other gatherings, in his field of labor, which had as their object the advancement of the churches, and the spread of the gospel. He was a Vice-President of the Baptist State Conven-

tion, and a member of the Convention Board. In all departments of religious work, he was active and zealous. It was a rare thing for any one to attend services at the Baptist Church and fail to receive his warm welcome and hearty handshake. He tried to make young men feel that they were especial objects of his solicitude and love; and his words of kindness, reinforced by a sympathetic and loving nature, usually touched a responsive chord in their hearts.

The sick and afflicted were objects of his care and attention, and if he knew of such he rarely failed to visit and comfort them.

He was very fond of children, and learned and remembered their names with wonderful aptitude, and they knew and loved him. Perhaps no one in Greenville knew as many children, or manifested such interest in them, as he did; and I am quite sure that no one was as much beloved by the children as he was. His light was always brightly shining, and many a darkened home, and gloomy heart, were illumined by it.

It radiated not only in the church, but on the streets, around the fireside, in the social circle, in the store, everywhere he went. He was richly endowed with social qualities, which were refined and purified by spiritual graces, and these were exhibited by him in the social circle with admirable and helpful effect. His desire and purpose in life were to do good, to serve God, help men and lead them to Christ. He felt that the road to happiness lay away from self, and he found joy in sacrificing his time and strength for the good of others. So pure and consistent was his life, that he won, and held, the confidence of men of all shades of opinion and religious belief. Everybody believed in his integrity, and accorded to him sincerity of purpose.

He showed how a man could be "in the world and not of the world;" how a man could engage in secular business, make it a success; and at the same time serve the Lord, not by so living as that nothing can be said against him, but by so living as that much good can be said of him and accomplished by him. He showed that the highest type of Christianity is compatible with general popularity, and wins the admiration and confidence of mankind. He felt like "redeeming the time,"—buying up the opportunity,—knowing that "the night cometh" when that could not be done; so he was always busy. His loss to the State, to the Delta, to Greenville, to the cause of Christianity and to our church, is great and will be deeply felt. I have not written to praise him, but, as a friend and co-laborer, who knew him well, to present him as he was, to encourage the living to emulate his example. If I were to select as his epitaph one sentence as setting forth his life, I would choose this, without deviating from the truth: He was "not slack in diligence; fervent in spirit; serving the Lord."

R. B. CAMPBELL,
Greenville, Miss., Sept. 6th, 1902.

Tetter, Itch, Eczema.

"I take off my hat to a 50c. box of Tetterine. It has cured me of a long-standing Skin Disease which doctors in seven states failed to cure." W. G. Cantrell, Louisville, Ky.

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for picture see Convention Annual 7 1903, P. 2-1

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

From Hazlehurst.

I have just returned from a week's camp on the Hazlehurst Camp ground, one mile from Crystal Springs. The week before the camp meeting opened we attended Bro. A. J. Harris' meeting, with Bro. McComb at the Crystal Springs Baptist Church. Too much cannot be said of Bro. Harris and his results anywhere he goes. He holds the bloodstained banner of the Cross high and all who march under its colors must lead pure lives. He preaches a less creed, than any Baptist I ever knew, but Christ and Him crucified. He is indeed a Holy man of God. I do wish every pastor in Mississippi could have Bro. Harris teach his people the plan of salvation, as he teaches it. I know Bro. McComb will reap a rich harvest, from the seed planted there. I enjoyed the camp meeting very much. (I do praise God, I enjoy worship with any denomination.) Dr. Steel, right from the sweet atmosphere of Monticello, preached a series of five sermons. Bro. Keen, the sweet Aramias Singer, led the music, with Miss Carley at the piano. After a few days of battle, Bro. Charles of McComb City, came to the rescue fresh from an old time Methodist camp meeting, so full of the Spirit it just ran over and many others got a big blessing. Bros. Barton, Chrysler, Carley and others preached able sermons. The good that was done will never be known. I love to attend camp meetings and come home better prepared to fight life's daily battles. The church here is undergoing repairs and our flock is scattered. On Sabbath, the Presbyterian pastor, that noble man, Dr. E. W. Hall, let us use his church, in his absence. When our church is finished it will be one of the prettiest in Mississippi, and we are praying God to send us an old-time revival of religion. Once, in our meeting we entertained having our plate having our plate will just show up like our church.

Frank W. Floyd
The above signature is on the wrapper of every bottle of the genuine OWENS' PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

will when finished, Hazlehurst Baptist Church will be the most glorious church in old Mississippi. God grant it. With an earnest prayer for THE BAPTIST, I am,
Yours under the Blood,
(Mrs.) C. B. BURTON.
Hazlehurst, Miss. Aug. 29, 1902.

The Sunday-school Board.

I greatly appreciate the opportunity of writing an annual letter to the women of the South in their organized capacity and seeking their help in carrying forward the great interests of the Southern Baptist Convention. They have done much to bring on the phenomenal success which has come to the Sunday-school Board in the past and are a mighty power for its furtherance in the future. There are many ways they can help its interests; and I earnestly commend the work to their kindly consideration.

In the first place I ask for an earnest study of the close relationship between the Board's Periodical business and its Bible Department. The Periodical business is indeed its largest business and is basal to all else it does. Last year I asked for an effort to place these periodicals of the Board in every Sunday-school of the South. Much advance has been made in this way, and because of this success the Board has been able to increase its Bible work year by year. Every order for literature contributes something for Bible distribution, and for otherwise increasing the Board's usefulness. This should be well understood among all our people and is one ground of appeal for admitting the periodicals of the Convention into the Sunday-schools of the Convention. These periodicals make the connecting link between the Sunday-school and the Convention's work, and their support adds greatly to increasing the Board's

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. R. C. WHITNELL.

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50 cents and \$1.00 a bottle at druggists.

Rev. John P. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South, located in the town of Verbena, Ala. My brother, Rev. B. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

usfulness. And when all the hundred dollars a year to Foreign Missions as long as he lived. While this book is distinctively missionary, yet books of denominational doctrine are also important, because missions should have a doctrinal basis. I earnestly hope that our women will turn their attention to helping forward this circulation of the books of the Sunday-school Board, feeling sure that in this way large good can be accomplished. We are not pleading simply for the sale of our wares, though of course this has its advantage, but for educational influence, and the help that will come in many ways to all our work in the thing for which I am pleading.

On the other hand, while the periodical business is carrying forward the Bible work, the Bible work exerts an indirect, but strong and helpful influence upon the periodical business as well as upon every other department of the work. Those who support the Bible work and rejoice in its success, will almost surely support the Board and its periodical business. In fact, all the departments stand together, each helping the other.

As a new request, and as opening to the women a new channel for increasing their usefulness, attention is called to our fourth recommendation. It reads as follows:

"We ask for special emphasis on our Book and Tract publications. In the past God has made wonderful use of the printed page. This department is susceptible of indefinite expansion. Our beginning has met with success and discloses the possibilities and opportunities for the future."

We have published four books, namely, "The Story of Yates," "Baptist, Why and Why Not," "The Young Professor" and "The Pastor and the Sunday-school." Each one of these is operative in a distinct field of thought, and is forceful for the advancement of the cause of Christ. Our women, both in their individual and organized capacity, can do large things in the way of getting these books into the homes of our people, and wherever one of these books can be placed, it may work wonders for the cause of Christ. A man of means was induced to read the "Story of Yates," and resolved to give one

Sincerely thanking the women for all they have done in the past, we set ourselves with their cooperation, for larger things in the future.

J. M. FROST,
Secretary S. S. Board.
Nashville, Tenn.

TEMPERANCE.

BY W. H. PATTON.

The American Citizen and the Un-American Saloon.

HERBERT CARPENTER SHATTUCK.

It may be that there is occasionally a business man whom it would ruin financially to oppose the saloon; but he may go into any number of other employments, and I admit that clean, decent highway robbery is preferable as a means of support to consenting to the damnation of one's fellow-citizens. There may be preachers whom it would drive from the pulpit to be known as opponents of the liquor traffic; but the preachers who hesitate to be so known are, it seems to me, already so wholly out of touch with the Spirit of Christ that it makes very little difference how soon they do leave the pulpit. There may be pulpits where the man who is known to hate iniquity cannot stand; but God pity the Christian minister who wants to fill them. There may be churches that it would split asunder were their leaders to be known as aggressive enemies of the saloon system; but I believe that devotion to truth and righteousness never killed anything that was fit to live—save the martyrs, and they live forever. The Christian citizen who dares not use the powers of his citizenship against the saloon is as unworthy of American citizenship as the coward is unworthy to be king.

The saloon question demands of the American citizen today simply one thing—the doing of plain, simple justice between oppressor and oppressed. No failure of his fellow-citizens to act in harmony with him justifies him for one moment in departing from his highest ideal of right. Men dread in these days to be in the minority on a great principle; but we must learn that it is better to be defeated with honor than to participate in any victory that recognizes the right of any evil.

But why speak of these things more? It is well known that the saloon is the worst enemy of the home, the church, and the nation. The power of American citizenship is known to all. The excuses for not using that power are only too familiar, and the

real reasons lying back of these excuses I have dwelt on long enough. We must go farther than this. Something must be done! If knowledge only, or motive, or argument were needed, the task would be easy. But argument may as well be exerted upon the wind and motive be applied to chain down the waves. There is too much capital invested in the business. The saloon problem cannot be solved in that way. We may preach about it, and sing about it, and resolve about it, and weep about it, and pray about it until Gabriel blows his trumpet, and if we do nothing more, we shall accomplish little. The millionaire brewer and the red faced saloon-keeper want us to keep right on in that way. Meanwhile they will only laugh at us. We cannot preach the saloon out; we cannot sing it out; we cannot resolve it out; we cannot weep it out; we cannot pray it out; but we can arise from our knees, and, trusting in God, go forth to smite the monster by the all-conquering power of the citizen's ballot. That and that alone will cause this devouring offspring of Satan to tremble.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a tea-spoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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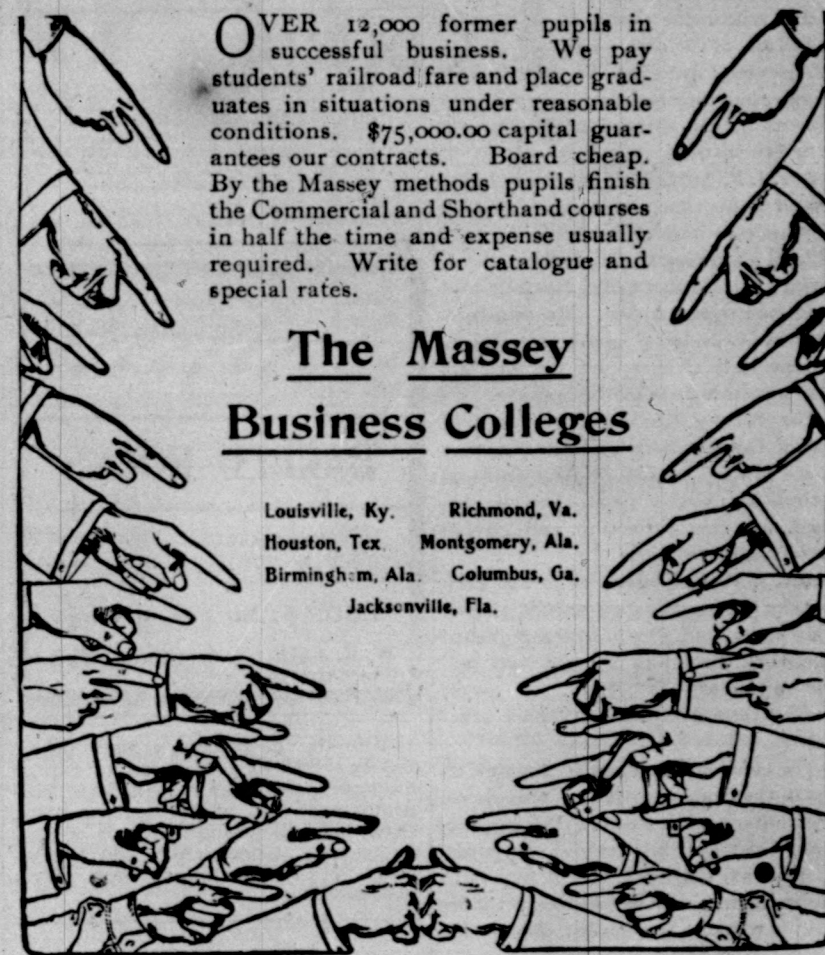
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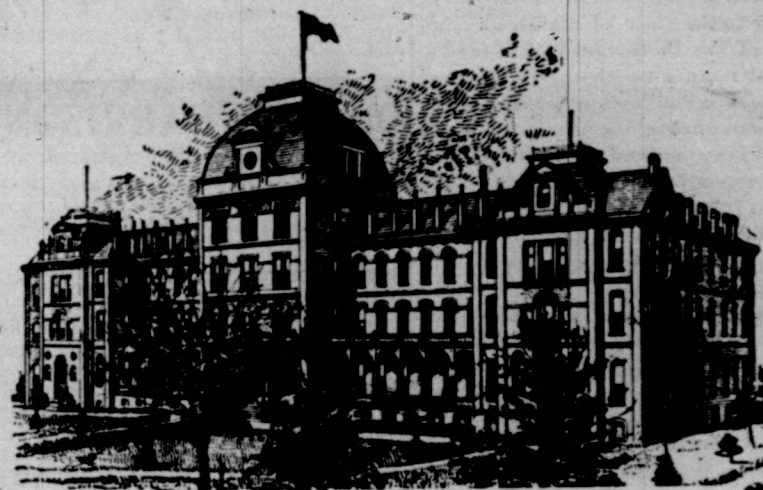
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Sixty-fifth Annual Session begins September 25, 1902.

For catalogue address President ROBERT G. PATRICK, D. D., Marion, Alabama.

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